



COLONIAL CORRESPONDENCE: EDITED AND  
ANNOTATED

JOHN BAER STOUTD

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The following letter, written by Simon Dreisbach, Jr., an elder in Zion's Reformed Congregation, Stone Church, of Allen township, Northampton county, Pa., to Rev. Johannes Helfrich, recently came into my possession. It gives us a pen-picture of the religious conditions of the western part of what is now Northampton county during the colonial period and reveals a denominational consciousness to which the Reformed Church owes her preservation. It further enables one, together with the minutes of Cœtus, to trace the development of the Stone Church, which, together with the First Reformed Church of Easton, are the oldest Reformed congregations in the county.

The first mention of this congregation is found in the diary of Rev. Michael Schlatter, who visited it June 25 and 26, 1747.

"From Wednesday to Saturday the 24th, 25th and 26th, I visited the congregations in Manatawny (Maxatawny), Magunchy (Ziegel), Egypt and near the Lehigh, a circuit of forty-five miles and came near to Bethlehem, a location of the Moravians and here in the providence of God, I met with Jacob Lischy, who was at that time attached to that sect. This man, although he had never before seen me, resolved to accompany me a distance of ten miles to Nazareth. When we got into conversation, this man very magnanimously manifested a hearty penitence and sorrow that he had suffered himself, with many other erring souls, to be bewitched by the crafty Brethren and to become entangled in the net of their soul destroying teachings and customs. This open-hearted acknowledgment

gave occasion to an extended and earnest conversation, in which I was fully persuaded of the honesty and sincerity of his intentions and of his firmly formed determination completely to separate himself from the Brethren and gladly return again into the bosom of the true Reformed Church. . . .

“In this region there are four or five small congregations, namely: Saccony, Forks of Delaware, Springfield and Lehigh, which would be able to contribute about thirty-three pounds, or 233 Dutch guilders for the support of a minister. Here, too there is a great need of an able minister, since Bethlehem, the seat of the Moravians is near to it.” (Schlatter’s *Life and Travels*, by Harbaugh, pp. 160–162.)

The Indian uprisings of 1755–58 threw the whole region into a state of confusion, arrested its development and retarded the progress of religion and education. Three small log churches were erected, at Jost Dreisbach’s Mill, the oldest, at Indian Land, and in Moore township.

On the 25th of February, 1771, a large number of citizens from Allen, Moore and Lehigh townships met and decided to erect a union church of stone, 36 × 46 feet, at Indian Creek, along the King’s Highway at the township line between Allen and Lehigh townships. Adam Dreisbach, Caspar Erb and Simon Dreisbach (Reformed), and Balentin Waldman, George Edelman and George Michael (Lutheran), were appointed a building committee. The church was dedicated, November 15, 1772, at which time Rev. John Henry Helfrich (Reformed) and Rev. Frederick (Lutheran) officiated. Rev. Helfrich one month later (December 15, 1772) administered the holy communion to the Reformed Congregation.

The sermons of Rev. Helfrich caused an awakening among the members, and kindled them with the hope, that their wishes might be realized in the establishment of a strong congregation in a more permanent building. This led their elder Simon Dreisbach, Jr., to address this letter to Rev. Helfrich.

LETTER OF SIMON DREISBACH, MEMBER OF THE INDIAN  
CREEK CHURCH, ALLEN TOWNSHIP, NORTHAMPTON  
COUNTY, TO THE REV. JOHN HENRY HELFFRICH,  
JANUARY, 1773.

“REV. MR. HELFFRICH:<sup>1</sup>

“First of all, my friendly greeting to you. I hope that your health is still good.

“After wishing you every good. I cannot forbear troubling you with these few lines and at the same time reminding you not to become remiss in the good beginning that was made to win souls. I am very desirous to know how soon you will come to us again and what other good results you have accomplished in our behalf, namely how we are to be supplied until the next meeting of Cœtus, whether any of the other ministers will visit us, and whether you have written to Mr. Fawer<sup>2</sup> (Faber), Mr. Blumer<sup>3</sup> and Mr. Steiner<sup>4</sup> and whether they have come to

<sup>1</sup> Rev. John Henry Helfrich was born at Morbach in the Palatinate, October 22, 1739. He studied at Heidelberg and was ordained in 1761. He and his half brother, Albert Helpenstein, were sent by the authorities in Holland to Pennsylvania in 1771. In 1772, he was stationed in Maxatawny, where he continued until the time of his death, December 5, 1810. He served as many as seven congregations at one time. It is recorded of him that “He was a fine scholar and an able preacher.”

<sup>2</sup> Rev. John Theobald Faber was born in Palatinate, south of Bingen, February 13, 1739. He studied at Heidelberg, where he was ordained in 1763. He was sent by the Classis of Amsterdam to Pennsylvania in 1766 and immediately became the pastor of Goshenhoppen charge. With the exception of a short pastorate in Lancaster and Indian Field, he spent all his years in this charge and here he died, November 2, 1788.

<sup>3</sup> Rev. Abraham Blumer, son of Rev. John Jacob Blumer, minister at Belswander and Grabs, was born at Grabs, Switzerland, December 14, 1736 O. S. He matriculated at the University of Basel, August 1, 1754, and was ordained to the holy ministry in 1756 and the following year was appointed chaplain of a Swiss regiment in the service of the king of Sardinia, in which capacity he continued for a period of nine years. He was sent to Pennsylvania by the authorities in Holland and landed at New York in the latter part of January, 1771. On February 17 of the same year, he took charge of the congregations at Egypt, Unionville, Jordan and Allentown. In addition to these he frequently supplied neighboring

an agreement among themselves, which we hope has taken place. We shall be much delighted to hear that they will alternately supply us, until we shall secure a minister. For the Gospel has now taken root in this region through the sermon which you preached if you will only not wait too long before you come again, that the fire may not die out again or that we may not be forgotten entirely as it has happened before. For if we should be neglected our enemy, a hireling, would rejoice exceedingly over it. He is always active to create confusion and to prevent any other minister from coming into this region, especially none of you (from the Cœtus). Wherefore I shall give you a somewhat circumstantial report, yet as brief as I can do it.

“As I have been for a long time an onlooker on church affairs in this region, I cannot forebear mentioning some of the things in the hope that you will patiently hear me.

“About 17 years ago (1756), when I first came to live here, the church attendance, or divine services were very irregular, for hardly half of the time did the minister come when the services had been announced and the people had assembled, hence most of the time the people had to go home without a sermon, at which the people were much annoyed. At that time the people of this region knew nothing of the Cœtus Ministers. Then it was decided to appeal to the Cœtus for a minister, that, if one could be secured, and this evil (of the irregular services) could be done away with, the effort would not be in vain. This was done about 14 years ago (1759),

congregations. He was chaplain of the First Battalion of Northampton County, commanded by Col. Stephen Balliet in 1781. He resigned his charge in 1801 on account of old age and died, April 23, 1822. His remains were buried in the Jordan Reformed Cemetery.

<sup>4</sup> Rev. Conrad Steiner, Jr., came with his father, Rev. Conrad Steiner, Sr., to Pennsylvania in 1749, whither he was sent as a missionary, by the Deputies of Holland. Prior to 1771, Conrad, the younger, had been serving as school master and catechist. In 1771, he was suggested by Rev. Leydich as his successor in the congregation of Upper Milford and Salisbury. He was ordained in 1772 and died in 1782.

when my father (Simon Dreisbach<sup>5</sup>) and Johannes Ditter<sup>6</sup> the elders, went with much trouble to Easton and Plainfield and Greenwich (Grunitsch), in order to induce said congregations to unite with us in asking for a minister. This was done and they went unitedly before the Cœtus.<sup>7</sup> A minister was promised to us, as soon as one should come in (from Holland). Meanwhile Rev. Mr. Leydich<sup>8</sup> and Rev. Michael<sup>9</sup>

<sup>5</sup> Simon Dreisbach, Sr. (August 7, 1698–March 31, 1785) and family, natives of Oberndorf, Wittgenstein, Germany; qualified at Philadelphia, September 20, 1743. They settled in Northampton county, near Kreidersville. Two of his sons, Simon, Jr., and Jost, became prominent. A daughter, Catherine (1754–1825), was married to Henry Bowman; their son, John Dieter Bowman, was the grandfather of Bishop Thomas Bowman. His remains and those of many of his descendants lie buried at the Kreidersville (Stone) church.

<sup>6</sup> John Deter, Sr., of Morestown (Moore Township), Northampton, in his will, dated May 12, 1772, leaves his property to his wife and nine children. His son John is named as executor and is witnessed by his wife, Elizabeth, John Egodius Hecker, Adam Marsch and Christian Lauffer.

<sup>7</sup> A congregation at Easton, a newly settled village, about sixty miles from Philadelphia in Pennsylvania, has sent in a request for a suitable pastor and preacher. We have promised to make a call, with fifty pounds for his yearly support. Hence we herewith earnestly once more request the continuance of the paternal care of the Rev. Synods and Classis, so as to provide these shepherdless sheep as soon as possible with a godly minister. —*Minutes of Cœtus*, Germantown, October 21–22, 1760.

<sup>8</sup> Rev. John Philip Leydich was born at Gerkhauser in Westphalia, April 28, 1715; landed at Philadelphia, September 15, 1748, being sent by the Synod of South Holland. He was installed as pastor of the congregation of Falkner Swamp and Providence and continued to serve them until the time of his death, January 4, 1784. He made frequent and extended journeys among the shepherdless congregations. He revived the congregation at Skippach, supplied the congregations of Upper Milford and Saltzburg in Lehigh county, crossed the Schuylkill River and preached to the Germans at Vincent and Coventry in Chester county.

<sup>9</sup> Rev. Philip Jacob Michael was born 1716 in the Fatherland. He was a weaver by trade and began preaching without ordination in 1750. It is recorded of him “that the people heard him gladly” and that in 1764 he supplied “with the greatest zeal twelve congregations” in and about Maxatawny township. On May 17, 1777, he was appointed chaplain of the 1st Battalion of the Militia of Berks county. In 1780 he again resumed the duties of a pastor in Longswamp congregation. He died in the spring of 1786.

were to supply us until a minister<sup>10</sup> should come in. Each of these congregations gave 12 pounds to the said ministers to come to us on a week-day, every three weeks for one year, which was done and our congregation got its share, until several ministers came in (Stapel 1761 and Weyberg 1762). Meanwhile a congregation was gathered on the Dryland and when Mr. Weinberg<sup>11</sup> (Weyberg) preached at Easton, Green-

<sup>10</sup> "Simon Dreisbach, a delegated elder from the congregation in Easton, submitted a petition of said congregation concerning a minister. (The petition is annexed to the Minutes, under Number 1.) The Cœtus was pleased to return a written answer to him, in which the congregation was notified that this matter had not only been laid before the proper authorities, but that also the Rev. Deputies of the Synods of South and North Holland had considered the matter and had called Do. Weyberg for them. Until the arrival of the latter, they shall be served occasionally by the brethren of the Cœtus."—*M. of C.*, June 30, 1762.

<sup>11</sup> Casper Diedrich Weyberg was born at Westofen, in the county of Mark, in Westphalia, Germany. He attended the Latin school at Free-monia-Dortmand and the university at Duisburg. He was examined and commissioned to go to Pennsylvania, September 8–9, 1761. After some delay he sailed and reached Easton, March 3, 1763. He is described as "a tall, slim man, with a powerful voice." On October 8, 1763, he accepted a call to Philadelphia. In a letter to the congregation at Easton, dated December 14, 1763, he says:

"As regards my congregations, they were well satisfied with me, nor was the divine blessing lacking in my work among you, since many were set right who had gone astray, as I am also convinced that many are walking on the way of the converted to God. Nevertheless my body could not stand riding about and I was therefore compelled to make the resolution to accept one congregation which alone would be able to support me. This desire has been fulfilled by the Philadelphia congregation."

Weyberg is said to have served as chaplain in the Revolution, and while the British were occupying Philadelphia, the Hessian soldiers thronged to hear him preach. He seized the opportunity and boldly asserted the American Cause, that many of them deserted. Weyberg was arrested by the English authorities and imprisoned. The Rev. Berg in his *Christian Landmarks*, pages 16–17, writes: "I have been assured by aged members of the church, that it used to be confidently affirmed that the Hessians would, in all probability, to a man have left the British service, if the old Father had not been silenced." He died, August 21, 1790, and was buried in the Reformed Cemetery, now Franklin Square, Philadelphia.

A delegated elder of a congregation on the Lechaw (Lehigh) requested that Cœtus would persuade Do. Weyberg also to supply their church. Whereupon Do. Weyberg declared that he had already three churches, and

wich and Plainfield, he came several times to us. Afterwards they received the Dryland congregation (into the charge) but they abandoned us. Here we were excluded and forgotten until Rev. Gross<sup>12</sup> came. He supplied us the first two years after he came to this country, on a week-day, but when he had enough, he abandoned us utterly. That is the forgetting, of which I said that it took place before.

“What was the cause we know not, for certain, but it is possible that at that time we were too weak, and it was too far for them, it is now much easier to reach us and we are certainly much stronger, for we constitute now fully a quarter and even more, yet we gave our fourth part just like Easton and the rest. This angered the people very much and they turned again to their former minister, Hecker. But, we always aimed hence it would be very difficult to serve them also with the preaching of the Gospel. But he would gladly do what was reasonable and occasionally preach for them.—*M. of C.*, May 5–6, 1763.

<sup>12</sup> Rev. John Daniel Gross was born at Webenheim in Zweibruecken and was educated at Marburg and Heidelberg. He was sent to Pennsylvania, landing in Philadelphia, December 4, 1764. He was ordained by Cœtus in 1765 and installed in the Egypt charge. In 1769 he began to serve the congregation of Saucon and Springfield. In 1773 he accepted a call to Kingston, N. Y., and the following year to the Reformed congregation. In connection with his duties, he served as professor in Columbia University. He died May 27, 1812.

At Whitehall Do. Gross found 94 members in the one congregation (Egypt); from the middle of December to May baptized 7 children, received 13 members. In the other congregation (Schlosser's), there are 78 members; children baptized 8, received as members, 7. In the congregation across the Jordan there are 73 members; 7 children baptized; 5 members received. In the fourth congregation, Allentown, there are 83 members; children baptized 6; received as members, 4. In five other shepherdless congregations, Lecha (Lehigh), Plainfield, at Droogeland (Dryland), Greenwich, Lindau, he baptized 43 children, and found over 300 members.—*M. of C.*, May 8–9, 1765.

Do. Gross has four regular and two irregular congregations. At Allentown 34 families, 9 members received, 18 baptized; Egypt 31 families, 12 members received, 7 baptized; at Schlosser's 23 families, 9 members received, 9 baptized, and across the Jordan 17 families, 12 members received, 12 baptized.

The Tresbacher (Dreisbach) and Lynn congregations embrace about 30 families, whom he serves on weekdays.—*M. of C.*, September 3–4, 1766.

how to strengthen ourselves. Thus it has continued until now, nor could it be otherwise because there are three churches here in a district of five miles and since they were so close together, that they have always been weak until now when more Germans have settled in Allen township. Now we have united with them. We are in the centre of the above mentioned three congregations. Two of the other congregations have united with us and those of Allen<sup>13</sup> township. This fills us with good hope, for it is the strongest congregation of these three and nothing is lacking but a good minister, who knows how to unite his people and who himself is a leader of his flock, so that the Gospel may take root and increase as I have stated above.

“Furthermore I must tell you that now everything depends upon how we shall be cared for. Because you have to use diligence and make some efforts in order that the congregation may not be spoiled again or be neglected. Now I shall relate to you the beginning of this church and congregation, but as briefly as I can, in order that you may know the conditions here.

“First of all, I must name the three congregations. There is the Inschen Land (Indian Land) congregation, which is located at the Blue Mountains, on the Lehigh. Then there is our congregation, on the Inschen Creek (Indian Creek), at Jost Dreisbach,<sup>14</sup> in the centre and the strongest Reformed

<sup>13</sup> Allen Township was originally settled by Scotch Irish, but the Germans, being better farmers, gradually supplanted them.

<sup>14</sup> Jost Dreisbach, the eldest son of Simon Dreisbach, Sr., was born in Obendorf, in 1723. He resided at Howerville and was a miller by trade. During the Revolution he owned and operated two mills in Lehigh township. He was one of the first commissioners of Northampton county, and in 1756, the period of the Indian uprising, gave his excuse for non-attendance at court, “I must grind wheat for the forts.” In 1774, he was a member of the “Committee of Observation” for Northampton county; in 1775, Captain of the Lehigh Company of Associators, and in October of the same year was appointed Colonel. On March 10, 1776, he was appointed Second Lieutenant in Mile’s Rifle Regiment and was captured, August 27, 1776, but on February 22, 1777, he enlisted again in Baron Von Otterndorf’s Light Infantry. He continued to serve the cause of Freedom until 1780. He died in 1794.

congregation and then there is the congregation in Moore township, where now Rev. Hecker<sup>15</sup> still lives and preaches. The Indianland congregation has not more than eight or nine men (on the Reformed side) and these are almost half Lutheran. Even if they do their best, they cannot make up much (salary). Those of Moore township have more people, but they cannot make up even as much as those of Indianland. Then there is our old congregation which has also been unable to make up a large salary. From this it can be seen that these three congregations were too weak to keep up three churches and that they hardly make one good congregation. This we have known for a long time and both parties (denominations) always implored those of Moore township and those of Indianland to unite with us in our church, but it was never done until about two years ago, when the question was fully considered, especially because considerable number of Germans had settled in Allen township.

“Then they took counsel with some of the leading church

<sup>15</sup> Rev. Johann Egidius Hecker and his twin brother Johann George was born January 26, 1726, in Dillenburg Massau. Their parents were Johann Wigand Hecker, equery, and his wife, Juliana. He studied theology at the University of Herborn. In 1751 he came to Pennsylvania and immediately began to supply vacant congregations. The following year (1752) he applied to the Cœtus for examination and ordination, “so that hereafter he might go on laboring with honor and quietness of conscience.” Cœtus replied that they had no authority to examine or ordain him and that according to the instructions from Holland they were compelled to ask him to cease his ministrations. He however continued his pastoral activities first independently of Cœtus and finally in opposition. He opened a record of baptisms, confirmations, marriages and burials at Tohickon, April 19, 1756, which continued until 1762. In addition to those of the Tohickon congregation he also records classes, confirmed at Heidelberg, Springfield, Saucon, in the Forcks near Easton, and Dryland. His name appears on the church register of the Upper Milford congregation in 1757. In 1762 he removed to Allen township and became the pastor of the three congregations of Indian Land, Indian Creek, and Moore township. Here, like in his previous field, his efforts seem to have met with little success; his health was failing and he is said to have died about 1774. According to the custom of the day he was buried within the chancel railing of the church. In 1873 the congregation erected a monument to his memory.

members in the three named congregations<sup>16</sup> and for the first time our wish was fulfilled, that all should unite with those of Allen township to build a union church. I must mention some of these men. In the Indianland congregation there was Conrad Schneider,<sup>17</sup> who lives now in Heidelberg, a schoolmaster. He was one of the first of the Indianland congregation (to agree to it), and he promised at once five pounds. But later when we had the whole congregation together to sign for it, he alienated the whole congregation again, after they had helped to buy the land for the Stone church, and after he had allowed himself to be elected architect, he caused the first confusion. Then there is Johannes Ditter, our old, above mentioned elder (Vorsteher), who gave his consent until we began to build, then he turned against us and that is still his position. Then some of Moore township, by the persuasion of Hecker, got the notion to build up their church again, but it is still uncertain.<sup>18</sup>

<sup>16</sup> The Reverend Cœtus was asked for a minister by three congregations on the Lehigh. These three congregations thus far had irregular teachers, and were in no connection with the Reverend Cœtus; and because there is hope now that some good may be done among them by a regular minister, the Reverend Cœtus deemed it well to help them. It granted their request by allowing them to extend a regular call to a minister of the Reverend Cœtus. Until that time, they must be satisfied with the services of the neighboring ministers.—*M. of C.*, October 27–28, 1773.

<sup>17</sup> “Conrad Schneider was schoolmaster and led the singing, but as he was no organist, he was requested to resign in 1786 and Jacob Strein became organist and schoolmaster.” *History of Egypt*, p. 24.

<sup>18</sup> On April 14, 1774, Paul Flick and William Beck, trustees, purchased sixty-six acres of land from John Schneider, “for the joint or separate exercise and performance of public worship according to the usual Rites and Mode in the Lutheran and Reformed Calvinist persuasion and the instruction of their children in useful literature.”

Rev. Hecker was failing in health and soon died, and a new congregation, Big Moore township (Salem’s), was organized (1772), several miles further east. This so weakened the congregation that worship was abandoned. But the school was continued and the members met annually to elect trustees and through them to engage a schoolteacher and to care for the church property. The school had a large patronage, the enrollment oc-

“ Thus the beginning was made according to our desire, but then the enemy sowed more and more weeds among the wheat and now seeks to choke out the wheat, but thanks be to God that the congregation grows still and the church of God or the congregation is again rising and prospering under all this tempest of affliction, so that we are now able, if God be gracious to us to give us a regular minister, to give him a good salary; the people of Indianland see now that they have done wrong and those of Moore township do not know what they will do, because daily more are leaving them. For after you were here, several left them because they were touched by your sermon, although Hecker goes about daily trying to persuade people. He intends to hinder us at the Stone church, as much as he can, telling people that we would not get a minister from the Cœtus, for he and another man would thwart us from getting a congregation together. He may succeed in the latter in one respect, for Pitthan<sup>19</sup> (John William Pythan) keeps us away from the Dryland congregation, as long as they will keep him, for that is the strongest congregation in the Forks, without it we have none on this side of the river which would be suitable for us, that is a congregation which could make up as

casionally reached ninety. It was known as the college. In 1848 forty acres were sold for \$4,000 and the proceeds used in 1850 in the erection of the present edifice known as Emanuel's Union Church, Petersville, Northampton Co.

<sup>19</sup> Two congregations, Plainfield and Greenwich, and also the larger part of the congregation in Easton, which was served by Mr. Pithan, but are now entirely separated from him on account of his scandalous and offensive life and conduct. Many members of the congregation in Easton being well satisfied with his ministry, and not caring what kind of life Mr. Pithan led, separated from the other party, accepted him as their minister, and thus supported him in his scandalous life. In addition to serving the party in Easton, he serves another congregation, Dryland. But the two congregations mentioned above, and also the larger part of the congregation at Easton, will not have anything at all to do with Mr. Pithan. The congregation at Dryland, which belongs to the three congregations, was informed by letter that if in future they had any dealings with Mr. Pithan, the Reverend Cœtus would no longer regard them as a congregation of the Cœtus.—*M. of C.*, October 9-10, 1771.

much as ours and is also so located that it could unite with us. Hence I said above that you would have to show diligence and care for our new congregation in order that the weak be raised up, the idolent be encouraged, the stubborn be softened, those of little faith be comforted and the cold hearted be warmed up, so that the word which has begun to take root may also gain in strength and finally bear fruit. This we confidently expect and live in hope, that you will put forth your best endeavors to supply us, by preaching for us alternately, namely you yourself and Mr. Fawer (Faher) and Mr. Blumer and Mr. Steiner. If you will take the trouble to write to the other three to consult together about this, we think that they should preach for us a least once every four weeks until the meeting of Cœtus. We shall pay them amply for their services. If they will alternate it will hit none very frequently. If they are willing to supply us, it is better for them to agree among themselves, than for us to write to all the congregations which they serve. They can thereby save us much trouble.

“Mr. Blumer will come to preach here on the 17th of this month of January, now if you will write to Mr. Steiner to come the next time, four weeks later, and so forth, we shall know it and be governed by it as regards the Lutheran preachers.

“But enough for this time. I hope you will take nothing amiss in my letter. I have written a little more circumstantially so that you may understand more fully our condition and see how necessary it is to send good ministers to the Forks. May the Lord grant this to us in Jesus Christ, Amen. I am your servant ready to serve you and wishing your welfare.

“SIMON DREISBACH, JR.”<sup>20</sup>

A member of the Stone Church, in Allen township, living in Lehigh township, Northampton county. Dated January —, 1773.

<sup>20</sup> Simon Dreisbach, Jr., was born in Obendorf, Wittgenstein, February 18, 1730. He was a delegate from Northampton county to the Constitutional Convention in Philadelphia (July 15, 1776) and which ratified the Declaration of Independence. For four successive years (1776–1780), he represented the county in the State Assembly and also several years as

Since the preparation of the above the following document has been discovered

On November 6, 1772, it was further resolved by the undersigned on the Reformed side as follows:—

We, the undersigned hereby attest, that since we have united with Moore township and Allen township to erect a union church<sup>21</sup> and since the church is now finished and we have abandoned the church at Jost Dreisbach's we deem it reasonable that we shall have no further use for the church vessels here, but desire to transfer them to the new Stone church. And that we hereby transfer and hand over the same to the Stone church at the township line between Lehigh and Allen townships, namely; the baptismal dish, the chalice, the table cloth and the collection bags (glingel secklein) to be devoted there to the same use.

Jost Dreisbach, Heinrich Strauss, Conrad Bachman, Simon Dreisbach, Adam Dreisbach, Christian Lauffer.

A true copy made by me, Simon Dreisbach, February 1, 1781.

NORTHAMPTON, PA.

commissioner to collect blankets and provisions for the Continental soldiers, and from May 2, 1777, to October 20, 1783, was a member of the Council of Censors. After the close of the war he again represented the county in several sessions of the State Assembly. He was married to Dorothea, a daughter of Peter Doesius, in 1752. This union was blessed with twelve children of whom three sons, John, Jacob and George, served in the Revolutionary army. His first wife died in 1773 and he was married a second time to Maria Kuder, a widow, the daughter of Conrad Fox. He died near Kreidersville, December 17, 1806.

<sup>21</sup> In this document no mention is made of Indian Land. At a meeting held May 20, 1771, the Lutheran and Reformed Congregations of Indian Land decided not to assist in the erection of a church at Indian Creek (Stone church) but to jointly erect a church at Indian Land, and also agreed to assist one another in the support of a pastor. Jacob Buchman and George Leibenguth (Reformed) and Bernhard Kuntz and Peter Anthony (Lutherans) were appointed a building committee, and Johann Dorn and Nicholas Schneider (Reformed) and Christopel Feigner and Jacob Keppel (Lutheran) were elected elders. The corner stone was laid in the spring of 1772 and on the 8th of November of the same year, the church, a log structure, was dedicated, at which time Rev. Christian Streit (Lutheran) and Rev. Johann Wilhelm Pithan (Reformed) officiated.

